

gation to pay the debt of Ashland University. The quickest and the only honorable way to dispose of the matter is to pay the debt. Then too the Publishing House has its claims upon the church, claims which are second to none other. We are free to say that in our opinion the prosperity of the church will be in exact proportion to the support given the Publishing House. This has been the experience of other churches and we have no reason to believe that ours will be any different from theirs. Every effort should be made to increase the circulation of the church paper. Many calls come to us from those who are unable to pay for their paper, but the House is not in a financial condition to supply papers free of charge, and must depend upon the liberality of those who have means. A brother writes that a long seige of sickness and misfortune has reduced his family to poverty, and unless some one will pay for his paper he will be compelled to do without it, tho it is the only preaching to which the family has access, and to do without the paper would be a great spiritual deprivation. One sister writes that her children have no shoes to wear, yea not even stockings. She has had sugar on the table but twice in six months. How can she pay for the paper? But how can she do without it is her cry. These are but a few of the many appeals that are made to us and we assure you that it is not pleasant to turn away from them.

From Springfield, Ohio, comes a pressing call for Gospel preaching, for tracts, papers, etc. The treasury of the Pennsylvania Mission Board seems to be empty; Indiana calls upon her people to raise \$500.00 for home missions; Brother Mackey makes an appeal for the Holsinger Historical Fund; the Chicago Mission is greatly hindered for lack of funds; the Washington Mission has its claims upon the brotherhood; calls are made upon the church at large to erect houses of worship; the Missionary Circle, King's Children and S. S. C. E. are to be supported; besides these are the expenses of local congregations, pastor's salary, fuel and light, Sunday-school literature etc. It has been the tendency of the Brethren church to launch almost numberless enterprises then forsake them when half way completed. It is our opinion that all efforts should be united in support of present enterprises. It is the dividing of our forces that cripples our efforts. That we can do more than we are doing is admitted; that we can do more than we have undertaken to do is not so

clear. The proof that we can is in *doing* it, not in *saying* we can. Before undertaking much more let us show our ability to do what we have already undertaken by *doing* it.

Personal Mention.

Brother E B Shaver is conducting a revival meeting at Louisville, Ohio.

The congregation at Auburn, Ind., has engaged brother A. Wirick as pastor for the term of one year.

Last Saturday, Jan. 23, Brother Talley went to Garrison, Iowa, to begin a series of revival services.

Sister Clara Flora has been engaged as pastor at Unionville, Iowa, for one year. One accession is reported at that place.

The brethren in Pennsylvania will do well to note what Brother Trent has to say about the Mission work in that State.

Brother W. A. Welty is again in the field canvassing for the College. He preached at Louisville on the evening of the 19th.

Brother D. Stutzman of Mineral Point, Pa., writes that he is well pleased with the paper and he rejoices to hear of so many souls being converted.

Sometime ago brother D. J. Fahrney ordered 10 copies of the EVANGELIST. Now he sends a list of ten subscribers with ten dollars cash. This is what counts, brother.

Under date of Jan. 21 Brother Yoder writes: Am very busy, two services a day. Satan is very desperate, but we are getting the victory. Twelve accessions so far with many near.

Brother M. S. White began revival services at West Independence, Ohio, his home congregation on Jan. 3. Six confessions have been reported and the meeting still in progress.

Brother J. L. Hamilton reports a meeting in progress at Galesburg, Kansas, with seven accessions to date. Meetings held by brethren Arthur Brubaker and J. R. Kimmel.

Sister M. J. Mayse, New Paris, Ind., in renewing her subscription to the paper says: "We could not do without the paper. It is the motive power and life of the church. I soon know whether a brother or sister is taking it by one or two minutes talk, without asking them."

Brother Trent reports a successful meeting in progress at Johnstown, Pa., conducted by the pastor, E. E. Haskins. Forty conversions so far. Brother Haskins has preached every night since the first of January. Later—A card from Brother Haskins says forty-three conversions.

When last heard from the meeting at Aleppo, Pa., was still in progress with a total of 102 accessions. Tho Brother Bowman has returned home, the meeting goes right on under the leadership of brother J. M. Murray. Surely there must be a great awakening up among the mountains of Green County.

The report by brother S. P. Fogle in this issue shows what can be done with a little effort in the way of distributing church literature. He is doing some very practical service for the Publishing House. He not only has the right idea as to how things ought to be done, but what is much better he is doing it. Thanks, brother.

Sister Cora Emmert of Adel, Iowa, in renewing her subscription to the paper writes: "We certainly appreciate your efforts in giving us such a good paper and also at reduced rates. It is not our intention to do without our *little teacher and preacher* every week."

Under date of Jan. 15, brother W. A. Harmon sent the following on a postal card from Kecksburg, Pa. It should have appeared last week, but is good news yet: Meeting at this place still continues with unabated interest. Great crowd every service. Result 32 to date. Whole community shaken. Great prospects for many more. 16 in the last two nights. The power of the Lord is coming down. It has come down and it will come down. "Bless the Lord, oh my soul," Pray for me.

We thank Brother Spangler of Floyd, Va., for the kind letter he has written us. We would like to publish his entire letter, but being a private letter, will not take the liberty to do that. He speaks most encouragingly of the paper and wishes the Publishing House 3000 subscribers to the EVANGELIST and a prosperous year. Tho a poor man yet he sends the cash for the paper and promises to do all he can for the literature of the church.

Notes and Comments.

Practical Religion. The religion of Jesus is practical religion. There are too many people who confine their religion to the sanctuary instead of making it a part of their every-day life. There is not too much Sunday religion, but there is not enough every day, practical religion. Christianity is something that should be carried with us wherever we go and whatever we do. In fact it is not something that can be put on for use on the Sabbath, and then when leaving the sanctuary lay it aside like a garment. Christianity becomes a part of us. Its principles become interwoven into our very nature and control all our actions. It is not meant that there should be less theory but that our theory should be reduced to practice. To this end the Union Theological Seminary has arranged for a course of five lectures to be delivered in the Chapel on Monday evenings, as follows: Personal Righteousness; Social Righteousness; Commercial Righteousness; Ecclesiastical Righteousness; Civic Righteousness. This is highly commendable. It means religion in society, in business, in the church and in politics.

An Object Lesson. Here is an object lesson in temperance, applicable to multitudes of people whose example is leading young men to ruin. It is an appeal to mothers by D. L. Moody during his revival services in New York City.

"I have been told that it is the custom of some people to have punch-bowls on holidays; that Christian families think it no harm now and then in having liquor. Well, mothers, if you want to see your sons grow up drunkards, keep up your punch bowl and your wines and your liquors. I was in England one time and was invited out to dinner. The host asked me to drink one and another of the seven kinds of liquors. I refused again and again, until finally I saw the young lady sitting next to me beginning to get confused and thick in her words, owing to the influence of liquor, and I said, 'This is no place for me,' and, asking to be excused, I went upstairs. The host was very indignant, and followed me to find out what was the matter. I finally told him, and he